

A  
SERMON

Preached at  
St. Andrew's Plymouth,  
January 30th, 169<sup>s</sup>.

By JOHN GILBERT, M. A.  
Vicar there; and Canon of Exeter.

With a  
P R E F A C E,  
DEFENDING  
King Charles the Martyr,  
And the Observation of His Day, against the Libels,  
and Practice of such, who are Enemies to both.

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THE  
Publisher *to the* Reader,

In Defence of  
KING CHARLES

THE  
MARTYR,

And the Observation of *His Day*.

THE Impertunity of Friends, and the Reflection made by others, on this Sermon, gave the Reverend Preacher just Cause to permit its Publication, that he might Gratify the Desires of the one, and Confute the wrong Surmises of the other.

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## The Preface

DISCOURSES of this Nature, never were more seasonable and needful than now ; while many, with such Freedom, (to call it no worse) calumniate the good Name, and trample on the Ashes of that Glorious Sufferer, the *Martyr* of the Day : whose pious Memory, and Righteousness, are, by the Command and Example of the highest Authority in *England*, Yearly Commemorated and Recognized to God and the World.

NO Men pretend greater Regard and Deference to the Authority and Judgment of Parliaments, than many of those, who in the Case of *K. Charles*, contradict, and give them the Lye. If they Determine or Enact agreeable to the Humor and Interest of those Partial Men , they magnify the Judgment of our Representatives to a Pitch near Infallibility, and make their Power boundless. But if many successive Parliaments Declare, or Decree, contrary to their Opinions, or Principles, or opposite to their Humors and Inclinations, or Credit, no Men less regard, submit, or conform to it, than they,

OF this, the *R. Martyr's* Case is a Notorious Instance ; for he, tho' declared in many Acts of divers Parliaments, *A Righteous, Just, Innocent Prince*, and as such, Yearly Commemorated, by their solemn Lamentation on His Day ; and ordering publick Thanks to the Preachers, and printing the Sermons then delivered before them (which ought to sway the Judgments of those Men, or at least,



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least, to stop their Mouths'. But maugre all that, they spare not to Reproach his Memory, and Brand his Name, with the Odious Characters of *Bloody Tyrant, Perjured Popish Pseudo-Martyr, and a Spoyler of the English Government*. And do this, not in private Corners, but publick Coffee-houses, not only in Cabals and Clubs, such as the Rhiming Conventicle of the *Protestant Joyner*, and the Calveshead Meeting of Factious Atheists, every 30th of January, but in Swarms of Libels, openly sold in *Westminster-Hall*, and Cry'd by the Hawkers at the *King's Palace Gate*, in the Face of the Supream Authority, and Highest Judicature of the Nation, who have so often, and do so frequently declare and protest against the Falshood and Scandals which those Venomous Libels impudently Disperse, to Reproach His Majesty's most Innocent, and Illustrious Progenitor.

AT the same time, the same Men, with matchless Boldness, do as Openly, and in Print, Extol and Applaud, as *Protestant Heroes, English Patriots, Men full of Grace, the Knowledge of God, and true Religion; Men of Honour, Prudence, &c.* Those execrable Traytors, and proscribed Regicides, who in divers Statutes, stand Branded for horrid Murtherers, Parricides, Miscreants, Sons of Belial, neither true Subjects, nor true Protestants, but Authors of the greatest Reproach and Infamy, it was possible for the greatest Enemies of God and the King, to bring on the Protestant Religion, and the Nation.

THE

*Ludlow's*  
Mem. Oats.  
Icon. 1. Op.  
Reform.  
Pref. to Milton's Letters,  
vind. of O. C.  
vind. L. Parl.

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## The Preface

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THE Preface to a Sermon will not afford room to say all I can, to confute these Men, to shew the Wickedness of their Principles, the Falseness and Injustice of their Reproaches; and the Innocence of *K. Charles*. But I have prepared, and will shortly publish, full, and unquestionable Proof of them all.

FOR, upon a full and impartial Survey of all that hath been Written on both sides of the Controversy, between the *R. M.* and his Enemies, I find, though they had the Advantage, by their Success, to be thought the Right Cause, yet they wanted that Strength of Law and Reason, which they had in Arms and Legions. And in this Judgment I am confirm'd, by the Concurrence of all the many Parliaments we have had ever since that Tragical Dispute; every of them having judged for the King, and condemn'd his Enemies; declared Him in the Right, and *they* in the Wrong. And, beside the Determination of those most competent Judges, we have the Evidence of very many Men, who Acted with the greatest Zeal and Violence against Him; and were literally, *His Mortal Enemies*; who being afterward convinced of their Error, publicly Recanted; declared their Repentance and Remorse; gave Testimony to His Innocence, and the Righteousness of his Cause, and from Inveterate Adversaries, became Advocates, and Compurgators.

NOW

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NOW, were there no other Evidence, or Argument (as there are abundance) to prove the Innocence of this Holy King, these Two were enough, viz. The constant and agreeing Judgment, and Declarations, of many Parliaments; and the Testimony of many of His greatest Foes. These render all other Pleas needless, and supersede, as well as surmount, all other Proof whatsoever, either from Judgment, or Evidence, or both.

FOR the Parliament, i. e. ~~and~~ the King, and three Estates of the Realm assembled, being by none more than the Royal M. Enemies, accounted *the most absolute, and supream Judges of right, and wrong*; and the Evidence of an Enemy, reputed the most credible in a Man's behalf; and both these full, and clear in the Vindication of King Charles: The Controversy must End here, unless they will deny what all grant to be true; and themselves with great Ardour, and Zeal, have often asserted. By this Law, and by this Testimony, we will therefore be Tried, and Judged, and let those that will not be convinced by them, be accounted, as the Scripture saith, *Men that have no truth in them.*

Celest. Jurisd.  
of Courts,  
c. 1.  
Idem, Instit.  
page 109.

MY Work then, in this short Defence, and Pleading for K. Charles, is to prove (1<sup>st</sup>.) the Validity, and Competency, of their Judgments, or the power, and rights, of Parliaments to judge fully, and finally,

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*finally, in all matters of right, or wrong. (2dly.) That they have given, or declared for the King. And (lastly) that many of his greatest, and most malicious Foes, by the Invincible power and force of Truth, or Conscience, have done the same. So that his very Enemies, being Judges, and Witnesses, King Charles appears Just, and Innocent.*

THE power and right of Parliaments to judge, and make final determination, in the matter before us, appears by their own *Declaratory Statutes*, The nature and practice of all late Parliaments, and by consent and testimony of the King's Enemies.

THE transcendent power of Parliaments to judge finally in all Cases, of which they take cognizance, is evident among many of their own Declarations. One especially made not only before the Union of the Kingdoms, but before the uniting of the contending Royal Houses of *Lancaster* and *York*; is done in words very significant, and expressive: *The Parliament, say they, is of such Authority, that manifestation, or declaration, of any Truth or Right, made by them, maketh before all other things, most faith and certainty; quieting Mens Minds, and removing the Occasion of all doubts.*

Rot. Parli-  
am. apud  
Westm.  
1 Ric. 3.

IF we consider the Nature, and look into the Practice of all late Parliaments, they afford us great reason to trust their Integrity, and rely on their Judgments. Having shewn themselves such irreconcilable

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concilable Adversaries and Opposers of *Popery* and *Tyranny*; and so quick-sighted, to discover it far off, and alway shewing their Abhorrence of those detestable Faults in a King; and express'd their Indignation with a witness. But when, or where, have they said of a *popish Tyrant*, as they do of the *R. Martyr*? And enjoin anniversary Lamentations, in the most solemn manner, and most sensible Expressions for the loss of him; and in the height of a National Ferment, against *Popery* and *Tyranny* Vote, as they did, 70000 *l.* to erect a Monument A. D. 1678. to his *Blessed Memory*.

*Thirdly*, NONE more Magnify, and cry up the Power and Credit of Parliaments, either as Judges, or Evidences, than those who Writ, Fought, and Preach'd against *K. Charles*, the Martyr, both before, and since, His Murther: So that if they submit not to their Decision in this, as well as other Cases, they must be Men of great confidence and partiality.

THE L. P. Rem. May 26. 1642, declare themselves Judges between the King and His People in all matters of Right. — The Parliament is, say they, at another time, the Reason of the King and Kingdom, The only competent Judges where the Fault is — when the Question is, Who is King? or, What is best? — What ever they declare, ought not to be questioned by any one; and all who guide themselves by their Declaration,

Husb. Col.  
led. vol. 2.  
p. 270.  
page 278.  
286.

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Fal. 109.  
cap. 12.

ration, ought to be free from all Accounts and Penalties. This was said of them, when they were scarce half two Estates; without Lords Spiritual, and against their Head, the King; And so were but an headless Trunk, or Carcass, as Bracton and Fortescue saith of the English Community, when without a King: For He is, as my Lord Coke calls him, *Caput principium, & finis Parliamenti*, so essential to the making of a Parliament, that He is Head, Beginning, and End of it.

W. Prinne, in the height of their Reign, published four Books concerning the *Sovereign Power of Parliaments*: Wherein he makes them *sole Judges of Wrong done by any one*, especially the King; and affirms it *Treason to deny it*, or *refuse Submissions to their Judgments and Declarations*.

THE Regicides, on the Bench, and the same Traytors at the Bar, insisted on this *infallible Judgment, and Power of Parliament*, to warrant their execrable Treason: But they had no such Power or Judgment to justify them.

Holy C. Mr. Baxter saith, *The Parliament hath Power to Wealth, p. declare what is Just, and what is Unjust; What is 355, 439, Law, and what is against Law; They are our Eyes, 471, &c. &c. And we are bound to believe them, as the most competent Judges and Witnesses. And although this was written during, and in justification of, a Rebellion,*  
and

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and Usurpation: Yet, to do Mr. *Baxter* right, he did conform to the Judgment of the next compleat Parliament; and declared the R. M. Innocent, and the Person of the King inviolable; and for so doing, hath been lash'd in his Grave, by one otherwise of his own Kidney. *All Judgments, especially in things of the greatest moment, are to be Respited, till they have declared and judged, saith Rushworth.* Mr. *Johnson* hath, as much as any Man, asserted the Power, and vouched the Credibility of Parliaments, though he sometimes takes the liberty to censure such as they have declared Innocent; and deny some Prerogatives of the Crown, fixed to it by many Statutes.

Pref. to E.  
Stratford's  
Tryal.

Argum. p. 52.

I forbear to produce the Opinions of *Horn*, *Bratton*, *Fleta*, *Fortescue*, *Sir Tho. Smith*, *Mr. Camden*, *Sir W. Rawleigh*, *Sir Ed. Coke*, *Sir R. Cotton*, and many others, learned in the Law, Constitution, and History of England, and go on to shew what our Parliament, those Infallible Judges, say to the Case in Controversy.

THE *healing Parliament*, was convened without a King, under an Illegal and Usurp'd Power, and consisted, for the most part, of such as had been active, either in Council, or Arms, against the R. M. so that they knew well what was done, and where the Right lay: And none more than they asserted His Innocence, detested the Principles, and  
C branded



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## The Preface

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branded the Men by whom He fell, as may be seen in most of their Acts.

ALL the succeeding Parliaments, to this Day, do, on all the Occasions they have to mention this good King, repeat, and confirm, the Judgment of their Predecessors, and declare Him *Innocent, Sacred, most Excellent, Gracious, and of ever Blessed Memory.* Eulogies which belong not, nor will ever be given, to a *Popish Tyrant*, by any, much less by many, Protestant Parliaments. Vide 12. Car. 2. 11, 12, 14. 30. 13. Car. 2. 5. 9. 38. 14. Car. 2. 9. 21. 22. 29. 16. Car. 2. 1. 6, & 7. *Guliel. & Maria*, &c. I refer to the Statute Book for abundance of this kind, and present you with the Extract of one Declaration very Emphatical ; not to be found there, because the Act is expired, which contains it : But in the Role, 14. Car. 2. 8. we have it in these words: *Whereas there was a Loyal Party, which, through all hazards and extremities in Defence of the KING's Person, Crown, and Dignity, the Rights and Priviledge of Parliament, the Laws and Honour of the English Nation, did bear Arms, by the command of His late Majesty, of ever blessed Memory: And, according to their Duty, and the known Laws of the Land, oppose that Barbarous Rebellion, raised against His most-Excellent Majesty in the Year 1640, by some of the Men then sitting at Westminster — by the Rapin, and Oppression of a long Rebellion, Treason, and Usurpation, the Kingdom became*



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became exhausted, &c. Here you have the Matter fully display'd, the true Characters and Right of the King's Cause set forth, the Loyalty of His Friends declared and approved, the Wickedness of His Enemies justly censured and condemn'd, their Resisting and taking up Arms against Him declar'd Traiterous and Unlawful, and the Direful Effects of that Rebellion, briefly, but fully, described: Which shews how contrary to Law and Truth, in Right and Fact, those late Libels are, which Accuse the King, Justify the Traitors, and Vindicate that Rebellion; calling Him Tyrant, them Patriots, and that a Blessed Reformation: *Cujus contrarium.*

IF we look into the Sermons yearly preach'd before the House of P. and observe their Thanks, and Order to Print such wherein the R. M. is said to be, *the best of Kings, a strict Observer of Justice, Honour and Truth; a Prince that had done no harm, nor committed any fault; of perfect Innocence, an upright Man, one that feared God, and eschewed Evil, (like Josiah) a Saint that did that which was right in the sight of the Lord, the Best of Men, the Best of Kings, the most excellent Example of Virtue and Piety that ever the World produced,* as Dr. Lancaster, Dr. Langford, and Mr. Blackall, have done the last three Anniversaries: we cannot but see it is still their Judgment and Opinion of K. Charles: And admire at the Impudence and Falshood of those many Libels,

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bels, daily published to tell the Nation, That so many Parliaments have vouched a pernicious Lie; allow'd and confirm'd by publick Sanction such a Character of an *odious Tyrant*, as the best of Princes have not deserved.

And now I would ask all sober Men of Sense, to which of these ought we to adhere, and submit our Judgments and Belief of this injured Monarch? Where shall we find the Truth? Who is most likely to be in the right, the Law, or the Libels? Parliament, or Pamphlets? Surely, all unprejudiced Men will believe the former, before *Cook, Milton, Goodwin, Ludlow, Jones, Oates*, and all the rest of these scandalous Traytors, who so falsely and impudently gain-say them, and accuse Him, whom they have acquitted, and declared *Not Guilty*.

HAVING thus clear'd up the *Royal Martyr's* Innocence, by the inculcated Verdict and solemn Judgment of the highest Judicature, and supream Court of *England*, which is *the Sense and Judgment of the whole Kingdom*, it may seem needless to produce any thing else in His behalf.

BUT, in regard many of His Enemies became convinced of His Justice and Innocency, and made open confession thereof, I will produce a few of them, to Evidence the Truth and Justice of that Judgment our Parliament have given of this Wrong'd INNOCENT. O.

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O. Cromwel, who was the chiefeſt in Arms, Council and Judgment againſt Him, ſhall be the firſt I will produce for Him; it may ſeem incredible, that he ſhould ever think, or ſpeak favourably of the R. M. whoſe Life and Throne he took from Him: But we are aſſur'd, by divers of his own Party, that he not only declared his Senſe of the King's Goodneſs, and the Wrong done Him but engaged to Reſcue Him out of His Enemies Hands, and ſettle Him on His Throne. Sir W. Waller's Apologetical Narrative, Sir Tho. Herbert's Threnod. Car. Major Huntington's Addreſs to the Parliament: Aug 1648, Col. George's Account of the Army's Proceedings: All report the Courtſhip Cromwel and Ireton made to the King, while he was their Priſoner, 1647. and that they often confeſs'd him to be *the beſt of Kings*, His Cauſe *Rightful*, and His *Enemies in the Wrong*. Ludlow alſo, in his Memoirs, ſaith, Cromwel, a little before His Murther, promiſed to do all he could to Serve and Save Him. And there is lately publiſh'd, by R. Baldwin, John Darby, &c. Memoirs of Sir John Barkley, which tells us, That Cromwel, while the King was his Priſoner, told him, weeping, that he had been abus'd by a wrong Opinion of the King, who he now thought the moſt upright, and the moſt conſciencious Man in the three Kingdoms.

See alſo M. Hunt. Letter to Sir W. Dugdal.

page 270.

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P. 19.

THE Conversion of this infamous Traytor, may seem but a Copy of his Countenance, a Feign, to gain his Point, and delude the King; But the Crocodile said as much after he had murthered Him and got into his Throne, as we are told by the Author of a *Paraphrase on the King's Speech*, printed 1648. Cromwel, faith he, *confessed, the Martyr'd King was a Man of most excellent Parts; great Piety, as a Christian; exceeding Honesty, as a Man; supreme Wisdom; as a King; and of Knowledge, as a Commander, exceeding all his Generals; but being the Son of King James; 'twas needful that he died.*

18 New Q.  
Print. 1659.

Mr. P. Sterry, the Sunday after Cromwell's Death, said in his Sermon at the Chappel Royal, *That as sure as the Word of God was in his Hand, the late Protector was at the right Hand of God, interceding for this Nation.* If those People think him such a deified Saint, they cannot refuse credit to what he confesseth; especially of an Enemy.

URETON declared himself so much a Convert to Loyalty, and sensible of the King's Righteousness, and the Justice of his Cause, that he declared, as Mr. Huntington relates, *ut supra*, that if he had but six Men to joyn him, he would Fight for it; that he would purge, and purge the House, till all his Enemies were outed.

COOK,

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COOK, the infamous Solicitor at the High Court of Justice, who Impeach'd the King, used him Rudely, and afterward writ a Vindication of that horrid Villany; did, both before and after the Murder, as was proved, and confessed at his Tryal, declare, *That he believed King Charles to be as Wise and Gracious a Prince, as any was in the whole World, but he must die, and Monarchy with him.* And in that scandalous Fardle of Treason, he writ to defend that hellish Fact. He confess'd, *That the King was a great Student, had more Learning, and Dexterity in State Affairs, undoubtedly, than all the Kings in Christendom, and for Parts, had they been sanctified, (i. e. Infatuated by Enthusiasm) no second Solomon.*

Reg. Tryals, p.  
116. 134.

Appeal, p. 35.

H. MARTIN who commanded a Regiment of Horse in the Service of the L. P. and, as one of the Party writes, a Regiment of Whores in his own; for a Judge at the Tryal and Sentence of K. Charles, and published a Vindication thereof; yet afterward, he declared in the H. of Commons, upon a Motion for making Criminal King, *That if a King were necessary, it had been better keep the last, being the fittest for it, of any Gentleman in England; and that there was no fault in the Person, but the Office;* and at his Tryal, confessed his Treason and Repentance.

C. Walker,  
Hist. Ind. vol.  
1. p. 171.

H. M. Polit.  
and Oecon.  
Letters.

C. Walker,  
ubi supra, p.  
149.  
Tryal, p. 245.

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SURELY such true Protestant Patriots, such Babes of Grace, such Bulwarks of the Reformed Religion, and Rights of the People, as these Bloody Parricides were by some accounted, would not have said this, of one they thought a Tyrant or a Papist ; so that they were such Judges as *Pontius Pila*, who condemned to the Cross, a King, in whom he confess'd he found no Fault.

SIR W. Waller, was a Member of the L. P. and one of their Generals, a great Scholar, and a great Soldier ; but after he had by his Sword in the Field, and his Voice in the House of Commons, opposed the Royal Cause and Party, 'till their Overthrow, and the King's Captivity at *Holdenby* ; then he became a penitent Convert, and writ an Account of the Transactions of those Times, wherein he Justifies and Applauds the King, and abhors the Rebellion and Murther. *In his time, says he, under a complaint of Slavery, we lived like Freemen. ---- I do utterly ~~approve~~ the Proceedings against him, as contrary to Faith, Example, Duty, and Oaths ; he granted more than any King ever did to any Parliament, or more than any Parliament ever demanded of any King ; and more than the fatal Long Parliament could in the Beginning hope or wish. I do not so much as in Thought, reflect on the Honour of His late Majesty, whose Memory shall remain Sacred and Glorious, while that of His Enemies shall rot and stink.*

Apolog. Nar.  
P. 140.

P. 139.

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SEVERAL others, who bore Arms against the King at that time, had the like Remorse and Sentiments, and shewed it openly, even while *Nol* was in his Altitudes, and drove *Army*, *Parliament*, and all before him.

M. R. *Huntington*, Coll. *George*, Coll. *E. Croke*, *Iconoclastes*. of *Higham*, Coll. *Mat. Tomlinson*, were some of them. So true was it, that *Milton*, the most Invererate of the King's Enemies observed, that those who hated him, and fought against him with displayed Banners in the Field, afterwards applauded and extolled him, as a Prince, the *Wiseſt*, and *moſt Religious*, that ever lived. pref. p. 8.

BUT, besides the Sword-Men, who became convinced, and dropp'd their Weapons, many of His buſieſt Enemies, the great Incendiaries in the Parliament, Pulpit, or Prefs, had the ſame Conviction, when the Heat of their Jealouſy and Rage was abated; and they had time to conſider, or opportunity to converſe with him: Then they became convinced, and admired him more than the *Q* of *Sheba* did *Solomon*, for ſhe came to ſee a Man famous for Wiſdom, and found him to exceed her Expectation. But theſe, a Man Infamous for Folly and Wickedneſs; and found him ſo much the contrary, that they cried out, *Ecce! plus quam Solomon!* Thus Mr. *Vines*, after the Diſpute at *Newport*, cried

D

Mr. *Long* ag  
*Walker*. p. 48.  
Dr. *Hollings*;  
out, Jan. 30th. 93.



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\* *Whitlock* out, *Lo! a second Solomon!* *A. Henderson* after  
 Mem. p. 123. that at *New-Castle*, was so charm'd with the King's  
*Saunderson*, Learning, Wisdom, &c. that he became severe-  
 Hist. p. 921. ly penitent for what he had acted many Years a-  
*Perinichiff*, gainst him, retired to *Scotland*, \* and there died of  
 Hist. K. Char. Grief; leaving such a Character of Him, as his  
 P. 39. greatest Friends have not exceeded. Sir *Tho. Her-*  
*Heath*, Chr. bert and Mr. *Harrington*, put into the King's Bed-  
 p. 115. chamber, upon the removal of his Loyal Servants,  
*Ravilak*, by the Army, became Converts, and boldly vin-  
 Red. p. 4. dicated Him against the Calumnies of His Enemies;  
*Athen. Oxon.* and declared him a most Wise and Excellent King. So  
 vol. 2. p. 520. did Speaker *Lenial*, *W. Prinn*, Mr. *Corbet*, &c.  
 436, 205. He was the most sanctified, virtuous, and knowing  
 Hist. Indep. Prince in the World: had learnt the whole Method of  
 vol. 2. p. 109. Human Perfection, said *C. Walker*, 1650. who was  
 138, 201. a Covenanter, a Member of the L. Parliament, and  
 had, as himself boasts, faithfully served them from  
 the beginning, with great Pain, Hazard, vast ex-  
 pence of Health and Money, Gratis, and in pure Love  
 of the good old Cause, and Hatred of the King's  
 Will, 1647. The famous Mr. *A. Marvel*, during  
 Cromwel's Usurpation, was his Under Secretary to  
 Milton, & a great Admirer of both. And altho' after  
 the Restauration, he became the great Idol of the  
 publicans, a Lampooner of the Court, and Friend  
 to its Enemies; yet on all Occasions, he met with  
 in his reflective and satyirical Writings, to mention  
 the R. Martyr, he speaks of him with Applause.  
 Hist. Judep. When the War broke out, quoth he, Hell broke loose;  
 vol. 2. p. 109. the  
 138, 201.



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the L. P. ought, and might have trusted the King with the whole Matter, about which they quarrelled, he was of so accurate and piercing a Judgment—— the best Prince that ever wielded the Scepter of these Kingdoms, very pious and religious, of exquisite Understanding; —— Holy Charles, was like Marcus Aurelius ——

*Rehears'd  
Transposed,  
part 1. p. 302.  
Part 2. p. 349.*

*Further In-  
str. to Painter,  
1670.*

THERE cannot be a truer, or better Character given of this most excellent Prince, than in a Libel written 1649. by *W. Lilly*, on purpose to defame Him, and renown his Murderers; but it's too long for this Preface. Most of those who embred their Hands in his Blood, recanted, confess'd their Guilt in shedding the Innocent Blood of a Sacred King, of ever blessed Memory; with Tears abhor'd the Fact, and themselves for committing it; and like *Joseph's* Brethren, accused one another at the Bar, for what they had done together on the Bench; as may be seen in Authentick Reports of their Tryals; though a late scandalous Libeller hath the Impudence to affirm, *That those who condemned King Charles to Death, were steadfast to the last, few of them having so little Grace to repent of what they had done*; but what he Swears, and what he Writes, are alike with him; usually the breadth of Heaven wide from Truth: For though Rebellion be like the Sin of Witchcraft, seldom or never repented of; yet 23, that is almost all those execrable Regicides, who by a Mockery of Justice,

*Hist. K. Char.  
1649.*

*T. O. first  
Einv. p. 73*

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Voice from  
Heaven, to  
the Com.  
Wealth,  
1651.

perpetrated that cruel Villany ; were sometimes by the Power of Truth and Conscience, forced, in the midst of or soon after all their Railing at this Martyr'd King, to cry out, as Satan did to our Saviour, *I know Thee, thou art the Son of God!* And declare openly to the World, as *A. Evans* soon after the Murther, that *He was a Prince Able, Wise, Faithful, of an undepled good Spirit ; perfect in all things, Justified of God and Men ; and by His own Enemies.*

THUS much for the Evidence given in behalf of the *R. M.* by many of his Adversaries and Murtherers. There are a Cloud of Witnesses beside, who, tho' his Friends, cannot be thought Partial in his Favour, some of them being Men of Honour, who well knew Him, Testified for him when he was Dead ; and they Dying by the same Hand that bereft him, 'twas no Time or Subject for Flattery or Falshood.

I will, therefore, produce a couple of them, to clench the whole, and perfume the Court, after that filthy pack who have appeared in this Cause, and then adjourn.

THAT Loyal Martyr, and Noble Patriot, the Lord *Capel*, was Famous, even among his Enemies, for Piety, Integrity, Wisdom, and Heroic Vertue ; when he came to Die for his Fidelity to this Excellent

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lent Prince, he gave Him this *Eulogy*, with his last Breath: *I have considered the Images of all the Greatest and most Virtuous Princes which have been in the World, and cannot find one more sufficient than King Charles.* Speech on the Scaffold.

AND Duke Hamilton, who Died with him for the same Cause, took God to witness, at his last moments, that he knew the King to have as eminent *Virtues*, and few *Vices*, as any Man; that He was an excellent Protestant, free from intending Tyranny, or Arbitrary Government. Hamilton's Memoirs, p. 398.

WHAT a multitude of such Characters are there extant from the Tongues and Pens of Great and Good Men, who would not Flatter, could not be Deceived, knowing what they said to be true? In what Rapture and Extasie have His Praises been celebrated, and the highest *Eulogies* given of this incomparable King. in the most solemn and greatest Assembly of the Nation, for its Number and Quality? I mean our Parliaments, who, every Year, as I have already observed, approve and publish the Praises and Celebrations of this King's Innocence, Righteousness, Wisdom, and great Virtues.

AND now I appeal to all Rational Men, which is of most Credit in such a case? The Evidence of Mortal Enemies undeceived and penitent, the Judgment

## The Preface

ment of the highest Judicature, the Verdict of an English General Council, the Declaration of our Oracles, and the Dying Testimony of Men of Honour, Integrity, and a publick Spirit: Or the Slanders of such Scandalous Witnesses, as are already Convict of Perjury, and proved *non probus*; the Calumnies of such proscribed Traitors as *Ludlow*; or the Lyes, Reproaches, popular Defamations, Falshoods of *Grub-street*, and Factionous Cabals, which have neither Foundation, or Proof; and the Divulgers of which are ashamed to be known? Judge, like English Men, and speak your minds!

I must end here; and reserve the abundance more I have to say on this Head, for another Occasion; after a few Words to such as are made believe King *Charles* was not Author of *εὐσεβὴς βασιλεὺς*, and to those who Neglect, or Oppose the Observation of *His Day*.

THE former I refer to the Second Edition of that Excellent Defence, lately made of His Right to that Seraphick Book, by Mr. *Wagstaff*, and is Sold by *H. Hindmarsh*, in *Cornhill*: Where all Objections are obviated; and its being Genuine, proved by irrefragable Arguments, and unquestionable Evidence. The same is done by the Author of the *Princely Pellican*. Restitution to the R. Author. Mr. *Long*'s Answer to Dr. *Walker*. And in several Tracts

## to the Reader.

Tracts lately written by Dr. *Hollingsworth*, and many others.

T O those who are so barbarous as to Affront God, and the Law, in making this Day a Festival, if they are English Subjects, I will only urge the Command of a Statute Law, the Practice of the King and three Estates, and the Generality of the Nation; and beg of them to consider, if not in Conformity and Obedience to the Law and Good Manners to the King, Lords and Commons; (for many Dissent from, and grow Regardless of, all those) yet for the Reasons pathetically urged by the Reverend Preacher of this Sermon, they at least forbear to Affront and Pervert the solemn Anniversary Celebration of the Day, on which, for our Sins, the R. Martyr went to Heaven; and pray with that Church, in, and for which He Died: *That His Memory may be ever blessed among us; that we may follow the Example of His Courage, Constancy, Meekness, great Patience, and Charity: And that this our Land may be freed from the Vengeance of His Righteous Blood, and God's Mercy glorified in the Forgiveness of our Sins, Amen.*

A. D. 1694.  
came out a  
libel, writ  
by J. G. on  
purpose to  
dissuade the  
People of  
England  
from obeying  
a Law of  
their Country,  
viz. Statute  
3. 2. Car. 12.

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## *The Preface, &c.*

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*Yet, mighty God! Yet, yet, we Humbly crave,  
This Floating Isle from Shipwreck save;  
And tho' to wash that Blood which doth it stain,  
It well deserves to sink into the Main;*  
*Mr. Cowley.*  
*Yet for the Royal Martyr's Prayer,  
(The Royal Martyr Prays we know)  
This guilty perishing Vessel spare;  
Hear but His Soul above! And not His Blood  
(below!*

*Ita Canit.*

**James Yonge.**

A  
SERMON

Preached at

St. Andrew's Plymouth,

On the 30th of January, 1698.

2 SAM. xxi. Chap. part of the first Ver.

*And the Lord answered, It is for Saul, and  
for his Bloody House, because he slew the  
Gibeonites.*

**I**N the former part of this Verse, we  
find there was a Famine in the Days  
of David Three Years, Year after  
Year; and D A V I D enquired of the  
L O R D.

E

In

## *A Sermon, Preach'd at*

In the Reign of *David*, though a Man after God's own heart, an heavy Judgment, a Famine, for Three Years, was inflicted on God's ancient People : And the Famine having continued so long a time, *David* might reasonably imagine, there was more than a natural Cause ; and that God, for some reason not known to him, might inflict the heavy Judgment upon him and his People. And, therefore, being careful of their Welfare, he enquired of the Lord, that is, by the High-Priest, with the *Urim* and *Thummim*, by whom God, upon extraordinary Occasions, did give answer to such enquiries : And the Answer to this, we have in the Text.

*And the Lord answered, It is for Saul, and his bloody House, because he slew the Gibeonites.*

Now we may find in the following Verse, who these *Gibeonites* were, and why *Saul* slew them. The *Gibeonites* were not of the Chil-



Children of *Israel*, but a remnant of the *Amorites*, and Saul sought to slay them in his Zeal to the Children of *Israel* and *Judah*.

For a further understanding of this Matter, we must have recourse to the 9th Chapter of the Book of *Joshua*, where we find, that this People, when they had heard that *Joshua* and the *Israelites* had destroyed *Jericho*, and *Ai*, they sent Ambassadors, pretending they came from a far Country, saying, They heard of the Fame of God, and all that He did in *Aegypt*, and to all the Kings of the *Amorites*; and therefore, they desired to make a League with them. And that they might the better delude them, they put on old Garments, and brought Provision that was dry and mouldy, saying, These things became so by their long Journey. By this Craft and Dissimulation they obtained a League, confirmed by the Oath of the Princes of *Israel*. But there was great murmuring, when the People understood how they were outwitted by these *Gibeonites*, and deceived by their Craft and Dissimulation;

for they belonged to a City of the *Amorites*, who, by God's Command, were to be destroyed with the rest of the *Canaanites*. And though they pretended they came a long Journey, lived not three Days Journey from them. But to quiet the People, *Joshua* and the Princes appointed them to be *Hewers of Wood, and Drawers of Water*; but spared their Lives, because they had Sworn unto them by the *Name of the Lord God of Israel*. And in this mean and surville condition, they continued till the Days of *Saul*, who slew them; for which, in the Days of *David*, long after this Act of bloody Cruelty was committed, God punished that People with a Famine, which continued Three Years.

Now there is *one* Thing needs Explication, before I come to those Observations, which I design to be the *main* Subject of my Discourse at this time. These *Gibeonites* being *Amorites*, how could *Saul* offend in Killing them, since, by God's expresse Command, they were to be destroyed? For though God allowed them to make  
Peace

Peace with those that were far off; yet for the Cities of the *Canaanites*, which God gave them for an Inheritance, the Command was, *Thou shalt save nothing alive that breatheth*, 20. chap. Deut. 16. ver.

But, in Answer to *this*, it must be considered, that, according to the most learned Interpreters, the Command to Destroy *all*, and Save *nothing* alive, was to be understood with some *mitigation*, and under some *limitations*, that it might comport with the Mercies of God, and His readiness to Save those who leave their Sins, and turn to Him. And though the Command have no such express Limitation; yet the reason might be, because there were so few who would leave their Idolatry, and desire Peace with the People of God; these, and *Rahab*, being the only instances of such a Repentance among *all* the numerous Inhabitants then in *Canaan*.

Æquitate quādam erat interpretanda ut cum aternā Dei clementiā congrueret. Mas. in Joth. p. 169.

Lex universè edicta esset propter eorum paucitatem qui vitæ ante-actæ penitentia essent meritis pœnas effugituri. ibid.

But

But how doth it appear, may you say, that these *Gibeonites* did thus Repent and leave their Idolatrous Worship, and embrace that of the God of *Israel*? Now though this be not expressed in the Sacred History, yet we may collect it from several Passages of it. It is plain these *Gibeonites* were by some means or other acquainted with the wonders God did in *Ægypt*, and that God had commanded the Inhabitants of *Canaan* should be destroyed. And this they believed, as appeareth by their saying, they were sore afraid of their Lives. And this Belief and Terror must needs dispose them to embrace the Worship of that God, who alone they thought was able to Save them.

Josh. 9. 24.

\* Quis non intelliget eos ascedo Demoniorum culta debuisse alienissimos esse qui in æde Dei opt. Max. officio atq; muneri alicui præfessent.

Mas. p. 172.

And, besides, it is said, That *Josbua* made them *Hewers of Wood*, and *Drawers of Water for the Congregation*, and for the *Altar of the Lord*, and it is very unlikely that *Josbua* \* would have admitted them to any Service, relating to the *Altar of God*, if they had been

## St. Andrew's Plymouth. 7

been Vile Idolators, and Enemies to the Worship of the true God.

*Joshua* and the Princes of *Israel* in his time, were Men that feared God, and acted by a better Zeal than that of *Saul*. And if they had, by the subtilty of the *Gibeonites*, been drawn into a League contrary to God's Command, no doubt but they would have broken the Sinful League, and destroyed the *Gibeonites* with the rest of the *Amorites*, all *scelerat Leagues and Covenants*, that are ungodly, being better renounced than kept.

This therefore was an exempt Case; these *Gibeonites* did not joyn with the rest of the *Amorites* to oppose God's People, and his design to settle them in the Land of *Canaan*; they desire to be their Servants, and asked only their Lives: They offered to leave their Idolatry, and to Worship with them, the only true God.

*Nihil factum  
est contra legem, vide  
1 Reg. 8. 20.  
Grot.*

In such a case, it was not against God's Command to spare a *Canaanite*, as appeared by another Instance, that of *Rahab* and her Family, as I intimated before. And

we

Heb. 11. 9.  
Eadem ratio-  
ne vita con-  
cessa est Ra-  
chabæ & toti  
Familie Pa-  
ternæ. Jun.

we may say of these *Gibeonites* as the Apo-  
stle doth of *Rahab*, By Faith they perished  
not, with them that believed not.

So that it was a greater Sin, an Act of  
Bloody Cruelty in *Saul* to kill the *Gibeonites*  
who were *Profelytes*, embraced the true Re-  
ligion, lived peaceably, and were very ser-  
viceable to the People of *Israel*. And though  
God deferr'd his Vengeance for this Bloody  
Act for a time, yet it fell the heavier at last,  
in *David's* Days, by a three Years Fa-  
mine.

The Words being explained, we may  
from them observe Two things.

1. That Innocence is no security against  
the Violence and Oppression of Bloody  
Men.

2. That the Oppression and Violence of  
Bloody Men of one Generation, may be  
punished in another.

That

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## St. Andrew's Plymouth. 9

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1. That Innocence is no security against the Violence and Oppression of Bloody Men.

In the prosecution of this,

1. I shall give some *Instances*, the best Proof of the Truth of it.

2. I shall shew this is not inconsistent with the Justice of God's Providence, in answer to the main Objection against it. And,

*Lastly*, Conclude with a brief Application.

1<sup>st</sup>. I shall give some *Instances*, by which it may appear, that Innocence is no security against the Oppression and Violence of Bloody Men.

A great part of sacred and prophane History, is made up of Instances of this Nature.  
F true.



*Vers 11.**Heb. 11. 37,  
38.*

ture. Such unjust and violent Proceedings began soon after the Creation, and Fall of Man, as appeareth by *Cain's* murdering his Brother *Abel*. And there have been many in all Ages, *who, as St. Jude saith, have gone in the way of Cain, and have ran greedily after the error of Balaam for Reward.* Those of *whom the World was not worthy, were,* as the Apostle saith, *stoned, saw'n asunder, and slain with the Sword.* This was the Usage which Prophets and Holy Men met with under the Law: And our Saviour himself, the Apostles, and many eminent Bishops which succeeded them, met with no better under the Gospel.

Our blessed Saviour was not only a *Lamb without spot*, a Person of incomparable Piety and Vertue, but also, one that *went about doing good*, curing Diseases, restoring the Lame to their Strength, the Blind to their Sight, and the Dead to Life. But neither his Innocence, nor Benificence, could secure him against the *Blood-thirsty Scribes and Pharisees*, who often sought his Life,  
and



## St. Andrew's Plymouth. 11

and at last, with *pretended Forms of Justice*, condemned him as a *Malefactor*, and Crucified him with *Thieves*. And the Apostles, when they received the Gift of the Holy Ghost, and were sent to preach the Gospel to all Nations, they were sent as Lambs among Wolves ; the purity of their Doctrine, the innocence of their Lives, the benefit of their Miracles, could not preserve them from the Violence of Bloody Men : And though by their Miracles they saved other Mens lives, yet by Violence they lost their own. The time would fail me to speak of those eminent Bishops and other excellent Christians, who in all Ages, though harmless in their Lives as those *Gibeonites*, but more serviceable, helping Men to that *Living water*, of which, *St. John 4. 14.* *those that drink shall never thirst*, met with some as Bloody as *Saul*, who by their unjust Violence defiled their Hands with their innocent Blood. But amongst the Noble Army of Martyrs, we must not forget *The Glorious Martyr of this Day*, which singular Instance, if there were no other, was

F 2                      sufficient

sufficient to convince us, that the best of Men are no more secure from Violence than from Natural Death. I proceed now in the

2d. Place, To shew how this can consist with the Justice of God's Providence, a seeming Contradiction to this being the *maine* Objection against it.

Chap. 9. 10. We must consider, with *Job*, that God doth great Things past finding out, so that his Judgments are a great Deep, and our Reason cannot reach it.

St. Paul, speaking of God's dealing with the *Jews*, who were His chosen People, and a long time favoured by Him above all other Nations, and at last *rejected*, and suffered the effects of His heaviest Displeasure: I say, the Apostle speaking of *this* instance of the Divine Providence, acknowledgeth it above his Comprehension; *How unsearchable are His Judgments, and His Ways past finding out!* And so this Act of the Divine Providence, in giving up the most Innocent  
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## St. Andrew's Plymouth. 13

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to the Rage and Fury of Blood-Thirsty Men, is thought somewhat obscure and unaccountable to the Reason of Men. But we ought to own the Justice and Wisdom of God in all His Proceedings, and though we cannot understand how they can consist with those Perfections, yet we ought firmly to believe, *That the Lord is Righteous in all His Ways, and Holy in all His Works.*

And yet this was not so great a Difficulty as to puzzle the reason of Philosophical and Inquisitive Men amongst the *Heathens*, as appears by *Plutarch, Simplicius, Cicero, and Seneca.*

But I am speaking to *Christians*, who believe God's Holy Word, by which *Divine Revelation* we may best be satisfied in this matter; and I shall thence produce a few of those Reasons, by which the Justice of God's Providence is Vindicated against this Objection.

1. The

1. The Calamities of this Life, which may befall the best of Men, are consistant with the Justice of God's Providence, because *the best of Men*, as the Apostle saith, *offend God in many things*. And the least Sin against God, justly deserveth the heaviest Calamities of this Life, the *Wages of Sin being Death*, Eternal as well as Temporal. Lam. 3. 39. And therefore the Prophet saith, *Why doth a living Man complain a Man for the Punishment of his Sin?* That is, no Man can reasonably complain, he suffereth more than he deserveth from the Justice of God.

2. These Calamities of Good Men are consistant with the Justice of God's Providence, because, by the Wisdome and Goodness of that Providence, they receive Benefit and Advantage from them, which David acknowledged, saying, *It is good for me that I have been afflicted*.

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## St. Andrew's Plymouth. 15

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It would take up too much Time to shew the many Advantages Good Men receive by their Sufferings in this Life. In short, by this, they are more fully weaned from the Love of the World, and their Hearts and Affections are more firmly set upon Spiritual and Heavenly Things, and thereby their Sufferings yield the *Peaceable Fruit of Righteousness*; so that by this means their Title to the Eternal Happiness of Heaven is Strengthen'd and Confirm'd: And this is not all; they are hereby qualified and prepared for a sweeter relish of the Felicities of that Blissful State. The Plenty of *Canaan* was the greater Happiness after the Bondage of *Ægypt*, and the scarcity and miseries of the Wilderness: And an Haven is not so welcome to those who have Sail'd with fair and gentle Gales, as to those who have met with Storms and Tempests. And that *Rest which remaineth for the People of God*, will be received with a peculiar Joy and Satisfaction by those, who have been tossed upon the Waves of a tempestuous and unquiet World.

And

And the Peace and Love, the Harmony and Concord, which the glorious *MARTYR of this Day* enjoyeth with the Saints above, is the more sweet and pleasant, because of the Tumults and Insurrections, the Contradiction and Scorn, he met with from those who assumed that Name here below.

3. Great Glory redoundeth to God by the Patience, the Courage, and Constancy of his Servants, suffering for his sake, the Violence and Oppression of Bloody Men. And God's Justice cannot reasonably be questioned for those Disposals of his Providence, which tend to His Glory as well as the Good of Men. God was glorify'd by *Job's* Patience in his Afflictions, as well as by his Justice and Charity in his Prosperous State. And the *Royal MARTYR of this Day*, brought more Glory to God, by his incomparable Patience, Humility, and Constancy, than other Princes, who were blessed with Victory and Triumph over their Enemies.

*Last,*

*Last.* Above all, a full and clear Vindication of God's Providence in this Matter, will appear by the Retributions of *the Life to come*. Were there no other Life but this, and no other Reward for mens Vertue and Goodness but what they receive in this World, then we have an Instance by the Murther mentioned in the Text, and a far greater from that of this Day; which will yield an unanswerable Argument against the Justice of God's Providence. But since *God hath appointed a Day*, in which he will after this Life reward the Sufferings of Holy and Innocent Men, with unspeakable and eternal Happiness, whatsoever they suffer in this Life, maketh no Argument against His Justice towards them. The Providence of God over his Servants, is to be considered as one *continued Work*, from their first Entrance into this World, till they take Possession of a better. And if any of them pass through an afflicted Life, an unjust and a

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bloo-



bloody Death to this blisful State, they have no more reason to complain of Injustice or Severity in God, than the *Israelites* had, because God led them through the Wilderness and the Red Sea, the safest Way to take Possession of the Promised Land.

The *Gibeonites* therefore in the Text could have no reason to complain, if God took them from a slavish and painful, to a blisful and happy Life. And the same we may say of our late Sovereign this Day barbarously Murthered, whom God rewarded with an incorruptible Crown, for losing one for his sake, that was corruptible and fading. And thus having shewed that Innocence is no security against the Violence and Oppression of Bloody Men, by giving some Proof of this Assertion; and answering the great Objection against it; the Application I promised, in the Last place shall be very Brief, only to make us more cautious of passing Sentence upon Men as guilty  
of

of great Crimes, because they meet with great Calamities in this Life.

We cannot make a right Estimate of Mens Innocency or Guilt, by what befalls them in this World, one *Event* happening to the *Righteous* and the *Wicked*, as the wise Man saith. Therefore as Prosperity is no certain Rule whereby to judge of Mens Vertue and Goodness; so neither is Affliction and Misery a sure Rule to pronounce them Guilty. By this Rule we must acquit *Saul* and his Bloody House, and condemn the poor *Gibeonites*, whose Cause God did plead; and which would be a greater Error, we may condemn the whole Army of Martyrs, and justify that of Rebels. And into what Absurdities will this way of Judging bring us? For by this Rule, the pretended Judges of our late Sovereign must be Saints when they sat in *Westminster-Hall*, and fall from that Grace and become Reprobates, when they received their just Punishments at *Tyburn*.

I proceed now to the

2d. Observation, That the Oppression and Violence of Bloody Men in one Generation may be punished in another. Of this,

1. I shall give some Proof.

2. I shall shew in what Cases God taketh this Method. And

*Lastly*, Conclude with some Application.

1. For some Proof of this Assertion, That the Oppression and Violence of Bloody Men in one Generation may be punished in another.

This Proof depends most upon Matter of Fact, and of which we have one plain and undeniable Instance in the Text. But

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## St. Andrew's Plymouth. 21

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But the Truth of this may be farther confirmed by many other *Matters* of the like Nature; but I shall mention but a few.

The *First*, I Collect from the 23<sup>th</sup>. Chap. of St. *Matth.* Ver. 35. 36. where our Saviour saith, *That upon that Generation should come all the righteous Blood shed upon Earth, from the Blood of righteous Abel, to the Blood of Zacharias.* Here it is plainly threatned, that this Generation should suffer the Vengeance of God for the Blood of *Abel*, that was shed by *Cain* in the beginning of the World; and for the Blood of *Zacharias*, who, if he were that *Zacharias* mentioned in the second Book of the *Chronicles* (as is very probable) he was slain about Seven Hundred Years before this Generation.

The bloody Cruelty of the *Jews* in the Crucifixion of our Saviour, is another Instance. The Destruction of *Jerusalem* by the  
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*A Sermon Preach'd at*

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the Emperor *Titus*, was chiefly for the Punishment of that horrible *Murther*; but this was nigh Forty Years after the Fact, and those suffered for it, who were not born when it was committed.

The same we may observe in the Destruction of *Babylon*; of which we read in the 18th Chapter of the *Revelation* of *St. John*, in the 21st Verse it is said, *A mighty Angel took up a Stone like a great Mill-stone, and cast it into the Sea, saying, Thus with Violence shall that great City of Babylon be cast down, and shall be found no more at all.*

I shall not enter into the consideration of what City *St. John* meaneth by this City of *Babylon*; and whether this Prophecy was fulfilled in the Destruction of the Old *Heathen Rome*, which was the Opinion of several of the ancient Fathers, or is yet to be fulfilled by the Destruction of this Present *Rome*, which is the Opinion of later Interpreters. That which I observe is, that in the Destruction of *Babylon* Men are punished, not only

## St. Andrew's Plymouth. 23

only for their own bloody Cruelties, but also for those that were committed by their Ancestors, and in the Ages before them. And this is evident from the last Verse of that Chapter, *And in her was found the Blood of the Prophets, and of Saints, and of all that were slain upon the Earth.* So that they were charged with the bloody Cruelties of others in preceding Ages, and were punished for them. These Instances as well as that in the Text, are a full Proof of the Truth of what was observed.

I proceed in the

2d. Place, to shew in what Cases God taketh this Method, and inflicts Judgments on the present for the Oppression and Violence of Bloody Men, in pass'd Generations.

This is not the constant Method of the Divine Providence, but only in some particular

cular Cases, in which the Justice of His Providence cannot reasonably be questioned, and they are such as these that follow.

1<sup>st</sup>. When the present Generation have no Sense of the Blood and Violence of a former, no Pity and Compassion for those Innocent and Holy Ones, who suffered by the Tiranny and Cruelty of Men. This, some think, was the Case of *David* and his People with respect to the *Gibeonites*. *Videbatur David rem negligere*, saith one. *David* and his People took no notice of what was done under a former Reign ; and for this reason they were Punished for it. For we ought to be Humbled for the Sins that were committed before we were Born ; as appeareth by the Examples of God's Servants, recorded in His Word, who made Confession of the Sins of their Fore-fathers, as well as their own, that neither might pull down God's Judgments upon them.

*Pet. Mart.*

2<sup>d</sup>. God



## St. Andrew's Plymouth. 25

2d. God taketh this Method, and Punisheth Men of a succeeding Generation for the Violence and Oppression of a former, when they enjoy the Fruits of that unjust Violence, and make no Restitution to the Posterity of Men unjustly Ruined and Undone.

And this some learned Expositors observe also in the case of the *Gibeonites*, in the Text. It is said in the following Verse, *Saul sought to slay the Gibeonites, in his Zeal for the Children of Israel and Judah.* His Pretence was the Command of God before-mentioned, to destroy all the *Canaanites*, and to take Possession of their Cities, which, with all they enjoyed, and had gotten by their hard Labour, He gave to the People to ingratiate himself with them. And this was afterwards in *David's* time enjoy'd by those on whom he bestow'd it, or their Posterity. For this God punisheth them with a long Famine, and it is that noted Case in which God Vi-

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siteth

*streth the Iniquity of the Fathers upon the Children, who Inherit an ill-gotten Estate, and on which a Curse is usually intail'd.*

3d. The present Generation may suffer for the Blood and Violence of a former, when they own, applaud, and justify such violent and unjust Practices. And this was the Case of the Jews, with respect to the Crucifixion of our Saviour. The following Generation adher'd to the Unbelief of the former; they rejected the only Son of God as an Impostor; Persecuted even to Death all that believed on Him; and by this means made themselves as accountable for His Blood, as those that cryed out, *His Blood be upon us and our Children.*

*Last.* The present Generation may suffer for the Blood and Violence of a former, when

when they hold the same Principles, and are of the same Temper, by which their Ancestors were engaged in such Actions before their time. And this was the Case of the Scribes and Pharisees, with respect to the Blood of Abel and Zacharias, and of those Prophets and Holy Men that were slain before they were Born. What they profess in the 23. chap. of St. Mat. vers. 30. *That if they had been in the days of their Fathers, they would not have been partakers with them in the Blood of the Prophets,* was Falshood and Hypocrisy. *Molitia ad omnes extendere vellet si posset,* as one observes upon that place.

They had the same malicious and bloody Temper with their Fore-fathers, and they who murdered Christ and His Apostles, would have done the same to Abel and Zacharias, yea, to Moses and the Prophets, if they had lived in their Days.

And thus having shewed, in what Cases we are to understand God's afflicting Judgments on a present; for the Blood and Violence of a preceding Generation. In the

*Last Place*, the Application I shall make, shall be to shew,

*1st.* What cause we have yet to fear the Judgments of God to avenge the innocent Blood of our late SOVERAIGN, who was upon this Day Barbarously Murthered. And

*2d.* What Course we should take to prevent the Execution of such Judgments.

*1st.* To

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## St. Andrew's Plymouth. 29

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1<sup>st</sup>. To shew what cause we have yet to fear the Judgments of God to Avenge the innocent Blood of our late SOVERAIGN, who was Barbarously Murthered on this Day.

I suppose I need not spend time, to prove to you who are before me, that the Executing of our late SOVERAIGN, was not an Act of Justice, but of Inhumane and Barbarous Cruelty. If we are not convinced of this, it is vile Hipocrisy to assemble upon this occasion.

The *Act of Parliament*, by which this Day is set apart, and enjoined for *Humiliation* and *Prayer*, declareth the putting our late SOVERAIGN to Death, to be  
*An Horrid, Impious, Execrable Murther, and unparell'd* 2 Car. 12.

And thus having shewed, in what Cases we are to understand God's afflicting Judgments on a present; for the Blood and Violence of a preceding Generation. In the

*Last Place*, the Application I shall make, shall be to shew,

*1st.* What cause we have yet to fear the Judgments of God to avenge the innocent Blood of our late SOVERAIGN, who was upon this Day Barbarously Murthered. And

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*1st.* To

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## St. Andrew's Plymouth. 29

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1<sup>st</sup>. To shew what cause we have yet to fear the Judgments of God to Avenge the innocent Blood of our late SOVERAIGN, who was Barbarously Murthered on this Day.

I suppose I need not spend time, to prove to you who are before me, that the Executing of our late SOVERAIGN, was not an Act of Justice, but of Inhumane and Barbarous Cruelty. If we are not convinced of this, it is vile Hipocrisy to assemble upon this occasion.

The *Act of Parliament*, by which this Day is set apart, and enjoined for *Humiliation* and *Prayer*, declareth the putting our late SOVERAIGN to Death, to be  
*An Horrid, Impious, Exe-* 2 Car. 12.  
*crable Murther, and unp-*  
*parell'd*



*railell'd Treason, committed by a party of Wretched Men, desperately Wicked, and hardened in Impiety, who were neither true Protestants nor true Subjects, but Miscreants, whose Fanatick Rage gave the Protestant Religion the greatest VVound and Reproach, and the People of England the most insupportable Shame and Infamy it was possible for the Enemies of GOD and the KING to bring upon them.*

*And*

## St. Andrews Plymouth. 31

And in the Prayers which we Offer up to God this Day; the Vertues of this Murther'd Prince, His *Courage* and *Constancy*, His *Patience* and *Charity* are commemorated; His *Innocency* is asserted, His *Cause* is justify'd, in that His Death is stiled a *Martyrdom*, by which we may know how to judge of that which is called the *good Old Cause*; Old indeed as that of *Lucifer*, but *no better*, though more prosperous. We, certainly, who offer up such Prayers as those, if we have *one grain* of sincerity, must be well satisfied that the *Blood* of this Day was *Innocent*, and therefore may justly provoke God, *when he maketh Inquisition for Blood*, to punish our Sinful Land wherein this was shed. Taking it then for granted, that the Arraigning, Condemning, and Executing King *Charles* the First, of Blessed Memory, was an Act of *Barbarous Injustice* and *Cruelty*; I proceed to shew what reason we have to fear God may deal with us as he did with *David*, and the People of *Israel* for *Saul's* Murthering the *Gibeonites*.

If

If we compare the Person Murthered on this Day, with those mentioned in the Text, we shall find his Quality to be such, that it will aggravate the Shedding of his Blood, above that which was punished with a Three Years Famine.

Our late Murthered Sovereign had the Piety of *David* without his Sins: No *Uriah* fell by his Cruelty, no *Bethsheba* was defiled by his Lust. And if *David* was worth  
 2 Sam. 18.3. Ten Thousand *Israelites*, as they all declared, the Martyr of this Day was more worth then all the *Gibeonites*; and therefore we may fear, his innocent Blood may pull down more than a Three Years Famine.

If with the generality of Interpreters, we look upon the *Murther* of the *Gibeonites* as more Hainous, because of the Perjury conjoyned with it, by the Violation of that Oath  
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## St. Andrew's Plymouth. 33

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which was taken for their Preservation, hath not the Murther of this Day the same Aggravation, but in a higher Degree ? That was an Oath taken by *Joshua* and the Princes of *Israel*, some Hundred Years before *Saul's* time : But the Authors of this Day's Murther, had Personally taken the *Legal Oath of Alegiance*, and that Illegal one of the *Covenant*, and were obliged by both to preserve the Life of this excellent Prince, and his Honour too.

And if we proceed to compare our Case with those before-mentioned, in which you heard God inflicts Judgments for the Blood and Violence of a preceding Generation, we may see farther Cause to fear, that when God maketh Inquisition for Blood, that of this Day may be remembred.

Did not *David*, as you hear befored, mind the killing of the *Gibeonites*, nor the Hardships those were under who did survive that

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Cruelty? Is it not plain, the Two last Kings (tho' something was done to avenge their Father's Blood) had little Regard to the Service and Sufferings of his Friends? For many of those found more Favour, who ventured their Lives and Fortunes to bring the King to the Block, than those who Hazarded both to keep him from it.

Were the *Jews* Punished for Crucifying our Saviour Forty Years after, because they owned and justified that bloody Fact? And were the *Scribes* and *Pharisees* threatned to be punished for the Blood of *Abel* and *Zacharias*, because they were acted by the same Temper and Principles, by which those unjust and cruel Actions were committed? It is plain, our Case carrieth great Resemblance to these. For, are there not Books openly Printed and Sold, in which the Murther of this Day is Justified? Do we not in Conversation often hear the  
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## St. Andrew's Plymouth. 35

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Righteous Cause of our late Murthered Sovereign Arraigned and Condemned, and his sacred Memory Blasphemed? And by this it is plain, there are many amongst us, who want nothing but Age, to have appeared in the Court, in which the late King was Condemned, or on the Scaffold on which he was Executed. And doth not that Hatred of Monarchy, and Zeal for another Species of Government, the Principles by which our late Sovereign was brought to the Block, encrease amongst us? These are Matters too Evident to be denied, though it is very strange it should be so, under the Government of a Crowned Head, the Grandson of our Royal Martyr, who hath the same Blood running in his Veins which was this Day shed.

And thus having shewed that we have Cause to fear there may be more Judgments in Store to avenge the Royal and Innocent Blood this Day shed; I proceed in the

2d. Place, to consider what Course we should take to prevent the Execution of these Judgments. And what more effectual way can be thought on, than what the Authority and Wisdom of the Nation hath appointed? The Observation, I mean, of this Day, for Humiliation and Prayer; *To implore the Mercy of God, that the Guilt of that Sacred and Innocent Blood may not be Visited on us, or our Posterity, as the Statute sensibly express'd it.*

Were not too many so Cross-grain'd, as to turn this Fast into a Feast? Were not those who appoint so many Fasts for the private Concerns of a Conventicle, so Forward, as to Despise this which is Commanded by Authority, for a General and Publick Good? Did we all Assemble this Day, to Humble our selves before God for our Sins, to declare our Abhorrence for the Murther  
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## St. Andrew's Plymouth. 37

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of this Day, and to Deprecate the Vengeance it may provoke GOD to Inflict? Did we to such an Observation of this Day, add a sincere Reformation of our Lives, endeavouring to live Peaceably and quietly *in all Godliness and Honesty*, then we might turn our Fears of Divine Vengeance, into Hopes of Enjoying many Years of Peace and Prosperity under His present Majesty, whom GOD hath set over us: *Which God of his infinite Mercy grant, through Jesus Christ our Lord.*

Amen.

F I N I S.



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*Rom. 13. 7. 4. 1699*  
*Disput. 1. 1. 12. 17*  
*47*

Edwin M. Roy

Will. Tertius & Anglica, &c. Novus.  
Mensis 1. die Feb. 1697. Amstel. R. R.

His Court doth desire Mr. Haywick  
to Print his Sermon preached at  
the Cathedral-Church of St. Paul, on  
Sunday last, before the Lord Mayor,  
Judges, and Aldermen.

Good fellow.